

mills, and the hand mills worked by women, grind the wheat into the coarse flour used by them.

It appears from the statements of the *Mollah-i-Murtaza*, Aziz Khan, an intelligent son of Chiragh All Khan, and others, that the tenure of arable lands is very simple and well understood. " From long ago " certain of such lands have been occupied by certain tribes, and have been divided among families. Some of the tribes possess documents, supposed to secure these rights, granted by Ali Mardan Khan, the Bakhtiari king of Persia, in the anarchical period which followed the death of Nadir Shah. Those of them who are without documents possess the lands by right of use. Nearly all the tribes have individual rights of tillage, and have expended much labour on their lands in irrigation and removing stones. A fee for the use of these lands is paid to the Ilkhani every year in money or cattle.

For pasturage there is only the right of "use and wont/" and the grazing is free. For camping-grounds each tribe has its special "use and wont/" subject to change by the order of the Ilkhani, but it was out of quarrels concerning these and the pasture lands that many of the feuds at present existing arose.

We left Ali-kuh in a westerly direction, followed and crossed the Karun, left it at its junction with the Duab, ascended this short affluent to its source, crossed the Garclan-i-Cherri at an elevation of 9200 feet, and descended 4000 feet into the Bazuft or Eudbar valley, where the camps now are. The road after leaving Ali-kuh, where the

slopes were  
covered with pink and white hollyhocks,  
keeps along a  
height above the Karun, and then descends  
abruptly  
into a chasm formed of shelves of  
conglomerate, on the  
lowest of which there is just room for a  
loaded mule  
between the cliffs and the water at the  
narrowest part.  
Shadowed by shelf upon shelf of rock, the  
river shoots